اعتقاد سفيان الثوري

‘Aqidah of Al-Imam:

Sufyan ath-Thawri

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Narrated from al-Imam al-Lalaka'i:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْعَبَّاسِ , قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ شُعَيْبُ بْنُ مُحَمَّدِ بْنِ الرَّاجِيَانِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَرْبٍ الْمَوْصِلِيُّ بِسُرَّ مَنْ رَأَى سَنَةَ سَبْعٍ وَخَمْسِينَ وَمِائَتَيْنِ قَالَ: **سَمِعْتُ شُعَيْبَ بْنَ حَرْبٍ يَقُولُ:**

Muhammad ibn Abd al-Rahman ibn al-Abbas narrated to us, saying: Abu al-Fadl Shu'ayb ibn Muhammad ibn al-Rajiyan narrated to us, saying: Ali ibn Harb al-Mawsili narrated to us in Surra Man Ra'a in the year 257 AH. He said: ***I heard Shu'ayb ibn Harb say*:**

«قُلْتُ» لِأَبِي عَبْدِ اللَّهِ سُفْيَانَ بْنِ سَعِيدٍ الثَّوْرِيِّ: " حَدِّثْنِي بِحَدِيثٍ مِنَ السُّنَّةِ يَنْفَعُنِي اللَّهُ عَزَّ وَجَلَّ بِهِ , فَإِذَا وَقَفْتُ بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَتَعَالَى وَسَأَلَنِي عَنْهُ. فَقَالَ لِي: «مِنْ أَيْنَ أَخَذْتَ هَذَا؟» قُلْتُ: «يَا رَبِّ حَدَّثَنِي بِهَذَا الْحَدِيثِ سُفْيَانُ الثَّوْرِيُّ , وَأَخَذْتُهُ عَنْهُ فَأَنْجُو أَنَا وَتُؤَاخَذُ أَنْتَ» .

"I said to Abu Abdullah Sufyan ibn Sa'id al-Thawri: 'Narrate to me a hadith from the Sunnah, through which Allah, the Mighty and Majestic, will benefit me. If I stand before Allah, Blessed and Exalted, and He asks me about it and says: 'From where did you take this?' I will reply: 'O my Lord, Sufyan al-Thawri narrated this hadith to me, and I took it from him.' Then, I will be saved, and you will be held accountable.'

فَقَالَ: " يَا شُعَيْبُ هَذَا تَوْكِيدٌ وَأَيُّ تَوْكِيدٍ , اكْتُبْ:

Sufyan said to me: 'O Shu'ayb, this is an affirmation, and what an affirmation it is! Write:'"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful:

الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ , مِنْهُ بَدَأَ وَإِلَيْهِ يَعُودُ , مَنْ قَالَ غَيْرَ هَذَا فَهُوَ كَافِرٌ

The Qur'an is the speech of Allah, not created; it originated from Him and to Him it will return. ***Whoever says otherwise is a disbeliever.***

وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ وَنِيَّةٌ , يَزِيدُ وَيَنْقُصُ , يَزِيدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ , وَلَا يَجُوزُ الْقَوْلُ إِلَّا بِالْعَمَلِ , وَلَا يَجُوزُ الْقَوْلُ وَالْعَمَلُ إِلَّا بِالنِّيَّةِ , وَلَا يَجُوزُ الْقَوْلُ وَالْعَمَلُ وَالنِّيَّةُ إِلَّا بِمُوَافَقَةِ السُّنَّةِ.

Faith (iman) consists of speech, action, and intention; it increases and decreases. It increases with obedience and decreases with disobedience. Speech is not valid without action, and neither speech nor action is valid without intention. Moreover, neither speech, action, nor intention is valid except when in accordance with the Sunnah.

قَالَ شُعَيْبٌ: فَقُلْتُ لَهُ: " يَا أَبَا عَبْدِ اللَّهِ وَمَا مُوَافَقَةُ السُّنَّةِ؟

Shu’ayb said: I asked him, "O Abu Abdullah, what does 'in accordance with the Sunnah' mean?"

قَالَ: " تَقْدِمَةُ الشَّيْخَيْنِ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا , يَا شُعَيْبُ لَا يَنْفَعُكَ مَا كَتَبْتَ حَتَّى تُقَدِّمَ عُثْمَانَ وَعَلِيًّا عَلَى مَنْ بَعْدَهُمَا

"It is giving precedence to the two Shaykhs, Abu Bakr and Umar (may Allah be pleased with them both). O Shu’ayb, what you have written will not benefit you until you give precedence to Uthman and Ali over those who came after them.

شُعَيْبُ بْنَ حَرْبٍ لَا يَنْفَعُكَ مَا كَتَبْتُ لَكَ حَتَّى لَا تَشْهَدَ لِأَحَدٍ بِجَنَّةٍ وَلَا نَارٍ إِلَّا لِلْعَشَرَةِ الَّذِينَ شَهِدَ لَهُمْ رَسُولُ اللَّهِ وَكُلُّهُمْ مِنْ قُرَيْشٍ

O Shu'ayb ibn Harb, what I have written for you will not benefit you until you refrain from testifying for anyone regarding Paradise or Hell, except for the ten whom the Messenger of Allah ﷺ testified for, and all of them were from Quraysh.

يَا شُعَيْبُ بْنَ حَرْبٍ لَا يَنْفَعُكَ مَا كَتَبْتُ لَكَ حَتَّى تَرَى الْمَسْحَ عَلَى الْخُفَّيْنِ دُونَ خَلْعِهِمَا أَعْدَلَ عِنْدَكَ مِنْ غَسْلِ قَدَمَيْكَ

O Shu'ayb ibn Harb, what I have written for you will not benefit you until you consider wiping over the leather socks (khuffayn) without removing them more just in your view than washing your feet.

[Note]: The Khawarij & the Shi'a did not believe in wiping over the socks, which is one of the reasons why it is mentioned. Another reason, **is because it proves that one's 'Aql doesn't go above the texts**. It is narrated in Abu Dawud, from Ali [may Allah be pleased with him that He said: "*If the religion were based on opinion, the bottom of the sock would be more deserving of wiping than the top. I saw the Messenger of God, may Allah raise his rank and grant him peace, wiping over the top of his sock.*"

يَا شُعَيْبُ بْنَ حَرْبٍ وَلَا يَنْفَعُكَ مَا كَتَبْتَ حَتَّى يَكُونَ إِخْفَاءُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ أَفْضَلَ عِنْدَكَ مِنْ أَنْ تَجْهَرَ بِهِمَا ,

O Shu'ayb ibn Harb, what I have written for you will not benefit you until you consider reciting 'Bismillah al-Rahman al-Rahim' silently in prayer to be better in your view than reciting it aloud.

[Note]: This is an issue of dispute, and you cannot declare anyone who says it aloud to be an innovator. The reason why al-Imam Sufyan ath-Thawri is mentioning this is because they were in Kufa, where it was a sign of the Shi'a to say it loudly.

يَا شُعَيْبُ بْنَ حَرْبٍ لَا يَنْفَعُكَ الَّذِي كَتَبْتَ حَتَّى تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ وَحُلْوُهِ وَمُرِّهِ , كُلٌّ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ

O Shu'ayb ibn Harb, what I have written for you will not benefit you until you believe in predestination (qadar)—its good and its evil, its sweetness and its bitterness—all of it is from Allah, the Mighty and Majestic.

يَا شُعَيْبُ بْنَ حَرْبٍ وَاللَّهِ مَا قَالَتِ الْقَدَرِيَّةُ مَا قَالَ اللَّهُ , وَلَا مَا قَالَتِ الْمَلَائِكَةُ , وَلَا مَا قَالَ النَّبِيُّونَ , وَلَا مَا قَالَ أَهْلُ الْجَنَّةِ , وَلَا مَا قَالَ أَهْلُ النَّارِ , وَلَا مَا قَالَ أَخُوهُمْ إِبْلِيسُ لَعَنَهُ اللَّهُ , قَالَ اللَّهُ عَزَّ وَجَلَّ:

"O Shu'ayb ibn Harb, by Allah, the Qadariyyah (those who reject predestination) did not say what Allah said, nor what the angels said, nor what the Prophets said, nor what the people of Paradise said, nor what the people of Hell said, nor even what their companion Iblis—may Allah curse him—said. Allah, the Mighty and Majestic, said:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴾

[الجاثية: ٢٣]

"*Have you seen him who takes his own lust (vain desires) as his ilâh (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?*" [45:23]

وَقَالَ تَعَالَى: ﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

[الإنسان: ٣٠]

And He, the Exalted, said: "*But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.*" [76:30]

وَقَالَتِ الْمَلَائِكَةُ:

﴿ سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴾

[البقرة: ٣٢]

And the Angels said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise" [2:32]

, وَقَالَ مُوسَى عَلَيْهِ السَّلَامُ:

﴿ إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ﴾

[الأعراف: ١٥٥]

And Musa, may Allah grant him peace, said: "*It is only Your Trial by which You lead astray whom You will, and keep guided whom You will.*" [7:155]

وَقَالَ نُوحٌ عَلَيْهِ السَّلَامُ:

﴿ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴾

[هود: ٣٤]

And Nuh, may Allah grant him peace, said: "*And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return.*" [11:34]

وَقَالَ شُعَيْبٌ عَلَيْهِ السَّلَامُ:

﴿ وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ﴾

[الأعراف: ٨٩]

And Shu'ayb [the Prophet], may Allah grant him peace, said: "*And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge.*" [Surah 7:89]

وَقَالَ أَهْلُ الْجَنَّةِ:

﴿ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴾

[الأعراف: ٤٣]

And the people of Jannah said: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us!" [7:43]

, وَقَالَ أَهْلُ النَّارِ:

﴿ غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴾

[المؤمنون: ١٠٦]

And the people of the fire said: "*Our Lord! Our wretchedness overcame us, and we were (an) erring people.*" [23:106]

وَقَالَ أَخُوهُمْ إِبْلِيسُ لَعَنَهُ اللَّهُ:

﴿ رَبِّ بِمَا أَغْوَيْتَنِي ﴾

[الحجر: ٣٩] .

And their brother, Iblees - may Allah curse him - said: "O my Lord! Because you misled me..." [15:39]

يَا شُعَيْبُ لَا يَنْفَعُكَ مَا كَتَبْتَ حَتَّى تَرَى الصَّلَاةَ خَلْفَ كُلِّ بَرٍّ وَفَاجِرٍ, وَالْجِهَادَ مَاضِيًا إِلَى يَوْمِ الْقِيَامَةِ , وَالصَّبْرَ تَحْتَ لِوَاءِ السُّلْطَانِ جَارَ أَمْ عَدَلَ ".

O Shu'ayb, what you have written will not benefit you until you consider praying behind every righteous and sinful [muslim] leader to be valid, regard jihad as continuing until the Day of Resurrection, and remain patient under the banner of the ruler, whether he is just or unjust.

قَالَ شُعَيْبٌ: فَقُلْتُ " لِسُفْيَانَ: يَا أَبَا عَبْدِ اللَّهِ: «الصَّلَاةُ كُلُّهَا؟»

Shu'ayb said: I asked Sufyan, "O Abu Abdullah, is this regarding all prayers?" He replied:

" لَا , وَلَكِنْ صَلَاةُ الْجُمُعَةِ وَالْعِيدَيْنِ , صَلِّ خَلْفَ مَنْ أَدْرَكْتَ , وَأَمَّا سَائِرُ ذَلِكَ فَأَنْتَ مُخَيَّرٌ , لَا تُصَلِّ إِلَّا خَلْفَ مَنْ تَثِقُ بِهِ , وَتَعْلَمُ أَنَّهُ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ

"No, but the Friday prayer (Salat al-Jumu'ah) and the two Eid prayers (Salat al-Eidayn). Pray behind whoever you catch leading them. As for other prayers, you have a choice—do not pray except behind someone you trust and know to be from the people of the Sunnah and the Jama'ah.

, يَا شُعَيْبُ بْنَ حَرْبٍ إِذَا وَقَفْتَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ فَسَأَلَكَ عَنْ هَذَا الْحَدِيثِ فَقُلْ: يَا رَبِّ حَدَّثَنِي بِهَذَا الْحَدِيثِ سُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ «, ثُمَّ خَلِّ بَيْنِي وَبَيْنَ رَبِّي عَزَّ وَجَلَّ»

O Shu’ayb ibn Harb, if you stand before Allah, the Mighty and Majestic, and He asks you about this hadith, then say: 'O Lord, Sufyan ibn Sa’id al-Thawri narrated this hadith to me.' Then leave it between me and my Lord, the Mighty and Majestic."